

T H E

2

# Salopian Zealot:

O R,

The Good Vicar in a Bad Mood.

B Y

*K*  
JOHN the DIPPER.

*Benjamin Francis.*

—And the Form of his Visage was changed.

DANIEL.

---

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## ADVERTISEMENT.

THE Writer of the following lines has the sincerest esteem for his Pedobaptist brethren: and thinks it necessary, in this short Preface, to acquaint the Public with his reasons for writing on the subject of Baptism; and the satirical manner in which he has combated his opponent. He presumes that no serious reader who is acquainted with the rise of the present controversy, and hath read Mr. De Courcy's numerous publications on the subject, can be reasonably offended at the irony of this Poem, since he encounters his literary antagonist with his own weapons.

Mr. Medley, who is well known to be a man of a truly catholic spirit, was desired to baptize some persons at Shrewsbury. He preached on the occasion an extempore sermon, in which he asserted that submission to the ordinance of Baptism, though not essential to salvation, was a necessary part of evangelical obedience. Some detached parts of his discourse were, some how or other, conveyed to Mr. D. Mr. D. immediately published an eighteen-penny pamphlet in vindication of infant sprinkling, entitled, A Letter to a Baptist Minister. This pamphlet was answered by Mr. Medley. The answer produced a three shilling volume, called, The Rejoinder, with an advertisement of a second part, which, it is supposed, is speedily to follow. In the interval of these publications, some

*lesser tracts have made their appearance, in all which the Baptists have been reduced to the necessity of acting only on the defensive.*

*But imprudent as Mr. D.'s conduct is acknowledged, by judicious persons of different denominations, to have been, in agitating so needless and unedifying a dispute, the manner in which he hath treated the subject is still more reprehensible. Not content with combating Messrs. Medley, Turner, Sandys and Phillips, and writing against the Baptists in general, he descends to particulars, calls names, holds up to ridicule, and loads them with the obloquy of ancient heresy and enthusiasm.*

*Every man hath an undoubted right to judge for himself in matters of religion; but no man, or set of men, can be warranted in dictating modes of faith and practice to others.*

*The Author has only to add, that he reveres the character of Mr. D. as a man and a minister, and that he is a lover of all good men of every denomination.*

ENON, near SALIM,

Feb. 16, 1778.



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*A humble imitation of the Rev. Mr. DE COURCY'S  
pompos Advertisement.*

**J**UST publish'd, posting from the press,  
Three Shilling price, the world to bless,  
A bouncing Answer, sharp as nitre,  
To every *Anabaptist* writer,  
Which clearly proves the word *baptizing*  
Doth not mean *dipping*, but *rhantizing*.\*

\* Sprinkling, from the Greek verb *Rântizō*.

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T H E

## Salopian Zealot, &amp;c.

YOUNG *Disputator*, good and gifted,  
 And to St. *Alkmond's* pulpit listed,  
 Discharg'd the duties of his station,  
 With pious zeal and reputation;  
 Profess'd a love for all mankind,  
 Appear'd to have a lowly mind,  
 A friend of truth and justice seem'd,  
 And, by us all, was much esteem'd.

But ah, how frail the human heart!  
 The best are perfect but in part.  
 Cameleon\*-self, in sinful worms,  
 Will still assume a thousand forms.  
 In every eye the preacher shone,  
 But *too refulgent* in his own.

Th' exalted Vicar from his chair  
 Pontific, tawring in the air,

A 4

Beholds

\* A little animal, famous for changing its color.

Beholds his *Brethren* far below,  
 As his subjected *slaves*, that owe  
 Obedience passive and implicit  
 To his sound creed ;—you must solicit  
 His high permission, e'er you dare  
 Your different sentiments declare :  
 To HIM submit your faith and reason ;  
 To doubt his dogmast is high treason.

But some there are, who think the mind  
 Can't be with human creeds confin'd ;  
 Who for themselves will dare to judge,  
 And not be superstition's drudge ;  
 Who *sever* scripture from tradition,  
 And to the *former* pay submission ;  
 Who hold JEHOVAH only can  
 Change, rule, and judge the heart of man.  
 Nay, some of these, O woeful grief !  
 In *Salop*, grounding their belief  
 Of sacred things on revelation,  
 Rejecting every innovation,  
 Embracing truth, howe'er despis'd,  
 Were, at their Lord's command, baptiz'd.

Expressions of th' administrator  
 Were, some how, brought to *Disputator* ;  
 But so much mangled by the way,  
 That, what *was* said, is hard to say ;                      So

† Opinions.

So few appear'd to be the same,  
*Age* would have sent them whence they came :  
 But ah, *Young Disputator* hears  
 The broken sentences, and fears  
 More of his flock would go astray,  
 In the chief shepherd's *watery* way !  
 The good man's breast begins to rage,  
 Nor can his friends his flame assuage :  
 The sacred vestments were too thin,  
 To hide the spleen that work'd within.  
 How prone the best of men, when try'd,  
 To envy, bigotry and pride !

*Young Disputator* takes his pen,  
 And writes ! and writes ! and writes agen !  
 What solemn truths his zeal excite ?—  
 A bare external human rite,  
 Who his opponents ?—the licentious ?—  
 No ;—the sincere and conscientious,  
 Whose only guide is revelation,  
 In all the matters of salvation.  
 What is his great and noble end ?—  
 An old tradition to defend,  
 Or rather all his flock to keep,  
 (For he himself can wash his sheep.)  
 What are the arms with which he wounds ?—  
 Sophistic wrangling,—pompous sounds,—

The



The mouldering bones of *German* ranters†,—  
 Unkind invectives,—idle banter, —  
*Distorted texts*,—no *proofs* at all,—  
 A loud report without a ball.  
*Goliath*-like he braves a host,  
 And seems a victory to boast ;  
 A host that shew, devoid of dread,  
 The Son of *David* at their head :  
 His bright example and command,  
 Their bulwark and their glory stand.

His superficial page abounds  
 With satire, similes and sounds,—  
 Meer declamation,—strain'd allusions§,—  
 False premises and false conclusions|| ;  
 And forms, of colors gay and proud,  
 A mimic rainbow in the cloud  
 Of dark mistake and superstition,  
 Exhal'd from ancient circumcision :  
 The radiant bow straight disappears,  
 As *truth* our mental region clears.

What wholesome and delicious fruit  
 Can grow on such a barren root ?—  
 Morose contention, swelling pride,  
 And sour disgust on every side. But

† Enthusiasts who rose in Germany about the year 1517 ;  
 some of whom were opposers of Infant Baptism.

§ Letter to the Baptist-minister, page 16, and various  
 others.

|| Page 28, 29.



But why so churlish, my good brother?  
 The men of God should love each other.  
 Why greedy of monopolizing  
 The gainful trade of scandalizing,  
 Of raving, bantering, and supporting  
 Your "tottering idol\*," by distorting  
 Th' opponents words and sacred scriptures,  
 Through your verbose sophistic strictures?  
 Why use unkind insinuations?  
 And why call names† in disputations?  
 Judge, ye discreet impartial men,  
 What spirit influenc'd his pen,  
 His meek Redeemer's, or his own?  
 'Tis by its fruit the tree is known.

Were there no subjects more sublime,  
 T' employ his talents and his time?  
 Was a lean, mouldy, stale tradition,  
 Of all his stores, the best provision?  
 Will this although *three shilling* price,  
 Afford one sinner sound advice,  
 Or any cheering consolation  
 To one believer in temptation?  
 A *second* part is coming forth;  
 That may be still of greater worth.

Should *Disputator* persevere,  
 And publish volumes every year, And

\* So Mr. De Courcy terms Believers Baptism.—But whether this description does not better suit Infant sprinkling, let the impartial judge.

† Anabaptists, Dippers, &c.

And, with like zeal, as largely write  
 On each external form and rite,  
 'Till he has finally explain'd  
 All subjects in his creed contain'd ;  
 How can the universe produce  
 Pens, ink, and paper for his use ?

Is the baptizing of believers  
 In a baptistery, ponds, or rivers,  
 The *greatest* error of the age ?—  
 To be oppos'd with fiercest rage ?  
 And *Infant sprinkling* the main truth,  
 To be enforc'd on age and youth ?

Had the good *Priest* display'd his parts  
 On subjects fit to mend our hearts,  
 And make our conversation shine,  
 We should have bless'd his kind design :  
 But while he writes, with all his might,  
 To canonize the human rite  
 Of sprinkling infants on the face,  
 And through dark paths the custom trace,  
 In a sublime dogmatic style,  
 His pompous page but makes us smile ;  
 Its spirit, sophistry and size,  
 Excite our pity and surprize !  
 But the good man is in a fever,  
 And truly needs a kind reliever.

How

How vast his wisdom and his meekness,  
 (Don't say his folly and his weakness,)  
 To vindicate, with so much fury,  
 An outward rite, that, I assure ye,  
 The zealous *Vicar* hath avow'd,  
 And by all sound divines allow'd,  
*Is not essential to salvation,—*  
 Nor mention'd once in revelation !

We love the *Christian*, as sincere ;  
 The zealous *Preacher*, we revere ;  
 But think the *Writer* and *Logician*,  
 Stands much in need of a physician.  
 His optic nerve seems much affected,  
 And every part therewith connected.  
 To him a river seems no larger,  
 Than what would barely fill a charger ;  
 And sage adults, of many size,  
 Shrink into infants in his eyes.  
 Hence, he amazingly confounds  
 Both different things and different sounds,—  
 The law and gospel,—works and grace,—  
 The Jews and Gentiles and their race,—  
 Two different parts of covenant deeds,—  
 Two different rites,—two different seeds,—  
 Sprinkling and dipping, font and flood,  
 Parents and babes,—the bad and good.

So

So strangely awkward and uncouth  
 The way he twists the word of truth,  
 'Twould rack the candor of some men,  
 To think his heart went with his pen.

But let us hear a word concerning  
 His *logic*—*modesty*—and *learning*,  
 In which he shines with equal lustre;  
 An abler advocate, and juster,  
 For *Infant sprinkling* never wrote,  
 His page with so much sense is fraught.  
 His brain of sunbeams is compos'd,  
 And in a glittering skull inclos'd.  
 Ye *Lockes* and *Bacons*! quit the field  
 Of nervous reasoning, tamely yield  
 To *Disputator's* matchless quill,  
 His penetration, strength and skill.  
 Astonishing! we can but wonder,  
 And sound his praise as loud as thunder.

A specimen we must produce  
 For public, or for private use.

In all the gospels he could find  
 No proper motto to his mind;  
 But *Genesis* and *Watts* must grace  
 His *title-page*, and mend its face;  
 And *Wesley's*\* comment he crams in,  
 To purge his pamphlet's inside clean.

Strange,

\* Letter, &c. page 21.

Strange, that a gospel rite should need  
Such *foreign* aid its cause to plead!

The sacred rite, *we* dare proclaim,  
Was first perform'd in *Jordan's* stream;  
At *Enon* too, to *Salim* near,  
"Because there was much water there;"

*Ergo*, \* a *basin*-full is more  
Than needful to baptize a score.

The lowly *Jesus*, when baptiz'd,  
Who then our practice patroniz'd,  
"Went straitway up out of the water;"  
*Ergo*, our infant son and daughter  
Should to and from the font be brought,  
Without a will, without a thought.

The *Jews* in *Jordan* were baptiz'd;  
*Ergo*, ingenious *John* devis'd  
A scoop † or squirt, or some such thing,  
With which some water he might fling  
Upon the long-extended rank  
Of candidates, that lin'd the bank:

Be

\* *Therefore*—the common termed used by the Logicians  
in the schools.

† "It seems therefore to me that the people stood in  
ranks, near to, or just within the edge of the river; and  
*John*, passing along before them, cast water upon their  
heads or faces with his hands, or SOME PROPER INSTRU-  
MENT, by which means he might easily baptize many  
thousands in a day.

*Guyse's Paraphrase*, vol. I. p. 12.



Be careful, *John*, some drops do fall  
 From your rare instrument on all;  
 But point your engine, ne'ertheless,  
 To those who first their sins confess: \*  
 Let no revilers in the crowd  
 The holy sprinkling be allow'd.  
 The *Baptist* had not time, we dream,  
 To dip the people in the stream;  
 But, when *awake*, we must believe,  
 It took more minutes to receive  
 Confessions from the truly good,  
 Than to immerse them in the flood.  
 But Jesus Christ himself, we own,  
 "Put off his sandals,"† and went down  
 Into the waves quite off from land,  
 That *John* might wet him with his hand,  
 Which, you must know, he could not do,  
 Had *Christ* not stood in *Jordan* too.

Blest Philip, by the Spirit sent  
 To join the eunuch, with him went  
 "Into the water," and baptiz'd him;  
*Ergo*, the evangelist *rhantiz'd* him:

"Out

\* Matt. iii. 5, 6. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, *confessing their sins*. — A most convincing proof of infant-sprinkling!

† Rejoinder, p. 255.



"Out of the water both came up;"\*  
*Ergo*, 'twas brought them in a cup.

The dear expiring Son of God  
 Was plung'd in sufferings, bath'd in blood;  
*Ergo*, to shew, in great perfection,  
 His death, his burial,† resurrection,  
 And pains, when on the cross he hung,  
 Some drops of water must be flung  
 On the poor infant's harmless face,  
 To place it in a state of grace!

Just *Noah* with his wife and sons,  
 And their three wives; heav'n's favorite ones,  
 Were in the floating ark baptiz'd;  
*Ergo*, let infants be rhantiz'd:  
 This passage of the sacred code  
 Proves that rhantizing is the mode,  
 And babes the subjects, most compleatly;  
 This scripture suits our purpose neatly!

All Israel, passing on dry land,  
 Through the Red Sea, by *Moses*' hand,  
 The water wall'd on either side,  
 The cloud above a floating tide,

B

Were

\* Acts viii. 38, 39.

† Rom vi. 4. Therefore we are buried with him (Christ)  
 by baptism into death. Col. ii. 12. Buried with him by  
 baptism.

Were overwhelm'd upon their march,  
Beneath the spacious liquid arch;  
*Ergo*, each face, or young, or wrinkled,  
Must not be dipt, but only sprinkled.

But scripture often mentions sprinkling,  
With which he makes a charming tinkling;\*  
*Ergo*, be sprinkled on the face,  
As the *best* sign of cleansing grace,  
And not immerg'd o'er head and ears,  
As Christians were in former years,  
To signify a change within,  
And universal death to sin.†

The word to *sprinkle*‡ oft is found  
In scripture; *Ergo*, change the sound

And

\* Mr. De Courcy very unjustly attempts to prove that *sprinkling* is the mode of baptism, from that word being mentioned in the Old Testament, where it has not the least reference to baptism. See p. 16. of his Letter, &c.

† *Question*. What is the outward visible sign or form in baptism?

*Answer*. Water: WHEREIN the person is baptized.

*Quest*. What is the inward spiritual grace?

*Ans*. A death unto sin, and a new birth unto righteousness.

Church Catechism.

‡ It is remarkable, that we have the three words, *dip*, *sprinkle*, and *pour* occurring sometimes in the compass of two verses, and distinguished as three different successive actions to be performed upon the same thing, which demonstrates that they are not of the same import. Thus Lev. iv. 6, 7. " And the priest shall (baptei) *dip* his finger in the

And sense of dipping, for rhanizing,  
 Baptizing too, for circumcising ;\*  
 Reverse the subject and the sign,  
 And mutilate the rite divine.

A little bread and little wine,  
 Compose the other rite divine ;  
*Ergo*, we deem the present mode,  
 (Not mention'd in the sacred code,)  
 Of sprinkling water on the face,†  
 The fittest sign of *saving grace*,—  
 The *burial* of our glorious head,—  
 And *resurrection* from the dead ;  
 Since we may alter, as we please,  
 The laws of Christ, to suit our ease.

B 2

Our

" blood, and (profranci) *sprinkle* of the blood seven  
 " times before the Lord, and before the veil of his sanc-  
 " tuary,—and shall (ekchei) *pour* all the b'ood of the bul-  
 " lock at the bottom of the altar of the burnt-offering."

Now, had the priest presumed to convert *bapto* here, into  
*sprinkling* or *pouring*, he would have perverted the whole of  
 this typical institution, been guilty of rebellion against the  
 Lord, and might justly have expected immediate vengeance :  
 and shall we think that the words of our Lord's commission  
 are less plain and determinate than those of the law, and  
 that we are at greater liberty to quibble upon, and alter  
 them at pleasure ?

Macleay's Defence of Baptism, p. 61.

\* What is *baptism* but *evangelical circumcision* ? And what  
 was *circumcision* but a *legal baptism* ? Letter, &c. p. 46. 52.

† See Rejoinder, p. 137.

Our Lord commission'd his apostles,  
(Words *Disputator* strangely jostles!\*)  
To teach all nations and baptize;  
*Ergo*, young infants, in no wise,  
Should be deny'd a rite succeeding  
Faith and repentance, † not preceding.

First men and women were baptiz'd;  
*Ergo*, now babes must be rhantiz'd.

The evangelic dispensation  
Is all design'd for every nation;  
*Ergo*, we *Christians* ought to use  
A rite resembling that of *Jews*.

Our Lord abolish'd circumcision;  
*Ergo*, we hold a like tradition.‡

God gave to Abra'm and his seed  
The rite, that made the infant bleed;

But

\* Letter, &c. p. 74, 75, 76. Query, Was Mr. *De Courcy* awake or asleep, when he wrote these pages?

† *Quest.* What is required of persons to be baptized?

*Ans.* Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament. *Church Catechism*.—Would any believe that this is Mr. *De Courcy's* catechism? What could any Baptist say more? *Mark* xvi. 16. He that believeth, and is baptized, shall be saved. *Acts* viii. 36, 37. See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest.

‡ Letter, &c. p. 33.

But Christ doth no where authorise  
 His Church, her infants to baptize;  
*Ergo*, to imitate the *Jew*,  
 Let's form a rite entirely new,  
 But with some drops of water mix it,  
 To canonize our *ipse dixit*,  
 And disannul, by our behaviour,  
 The institution of our Saviour.

Each part of *gospel*\* worship ought  
 To be perform'd with solemn thought;  
 With knowledge, faith and love divine;  
*Ergo*, a bare unmeaning sign  
 Is very pleasing to the Lord,  
 And quite according to his word.

Th' obedience God requireth now  
 Of all His Worshippers below,  
 Is active, *personal* and sincere;  
*Ergo*, our *babes* his name may fear,  
 And be baptiz'd, to *shew their faith*  
 In what the sacred scripture saith,  
 And deep repentance for their sin,  
 Both that without and that within.

## B 3

## The

\* *John* iv. 23. But the hour cometh, and now is, when  
 the true worshippers shall worship the Father in spirit and  
 in truth: for the Father seeketh such to worship him. Is  
 not *baptism* a part of *gospel* worship? And are *infants* capa-  
 ble of worshipping God in that ordinance?



The holy rite, now in dispute,  
 Is a plain gospel institute,  
 To be obey'd in truth and love,  
 Our inward purity to prove,  
 And, like the *supper*, was design'd  
 For persons of a contrite mind;  
*Ergo*, believers infant seed,  
 By nature all a graceless breed,  
 Should have this rite on them impos'd,  
 And be thereby with saints inclós'd.\*  
 Be quite consistent, *Disputator*,  
 If you become our legislator,  
 And give the babes of *Alma Mater*,†  
 Some bread and wine,‡ as well as water.

Religion of a genuine kind  
 Employs and purifies the mind, Is

\* Letter, &c. p. 33.

† Holy Mother.

‡ Is it not very strange and inconsistent, that Mr. *De Courcy* does not hold with infant communion as well as infant baptism, as many of the fathers did? Did not the infants of the Jews eat of the passover? Is not the *Lord's Supper* as great a church-privilege as baptism? Are not infants as capable of improving the one, as they are of improving the other? And will not the scriptures and arguments, with which Mr. D. proves infant-baptism, equally prove infant-communion?—We therefore recommend it to Mr. *De Courcy* to write a flaming treatise in vindication of infant-communion also; that, however inconsistent he may be with Scripture, he may be consistent with himself.



Is the result of heart-felt truth,  
 Whether in age, or early youth ;  
*Ergo*, young infants, e'er they know  
 There is a God, must undergo  
 A mystic rite, that doth require  
 The heart's conviction and desire,  
 And thus be made first superstitious,  
 Then hypocritical, or vicious.

Infants were brought to Christ of old,  
 And Jesus bless'd them, we are told ;  
 But none were by our Lord baptiz'd ;\*  
*Ergo*, they must have been rhantiz'd.  
 Whole households, hearing and believing  
 The word of truth, and by it living,  
 Obey'd the sacred rite with speed ;  
*Ergo*, baptize your infant seed.†  
 Pray *Mistress Lydia*, let us know,  
 Are you in social life or no ?  
 If married, what's your husband's name ?  
 And why hath *Luke* conceal'd the same ?  
 Where doth he live ? we want to spy him :  
 Pray, have you any issue by him ?  
 If you have children, please to tell  
 What is their age, and where they dwell,

B 4

And

\* *John* iv. 2. Though Jesus himself baptized not, but his disciples.

† Letter, &c. p. 72, 73. Where the reader may meet with most admirable reasoning!

And whether they were all rhantiz'd,  
 When your whole household was baptiz'd.  
 We hope, for your own reputation,  
 They were not born of fornication :  
 Your answer, Madam, we solicit;  
 Pray, be particular and explicit :  
 'Tis on your evidence depends\*  
 The cause, for which the Priest contends.

Good Abra'm's seed were circumcis'd;  
*Ergo*, our babes must be baptiz'd.

The bloody rite, enjoind the *Jews*,  
 Was ceremonial, scripture shews;  
 The babe beneath the knife was passive,  
 While now, by means of truth persuaſive,  
 Believ'd and relish'd by the mind,  
 The active convert is inclin'd

To

\* There is no reason, from the scriptural account of Lydia's household, to suppose, much less to assert, that there were any infants in it : as to the other baptized households, it is exceedingly evident, that they were *believers*. Crispus believed on the Lord, with all his house. Acts xviii. 8. The apostles spake unto the jailor the word of the Lord, and to ALL that were in his house; and he rejoiced, believing in God with ALL his house. Acts xvi. 32, 34. The house of Stephanas were the first fruits of Achaia, and addicted themselves to the ministry of the saints. 1 Cor. xvi. 15. We wish Mr. D. would no more *trifle* with *scripture*!

T' obey the Saviour's new command;  
*Ergo*, our babes, (a willing band!)  
 A *gospel* precept must obey,  
 Quite in a *ceremonial* way.  
 But 'tis a hugely puzzling question,  
 By no means easy of digestion,  
 Which do obey the law of Christ,  
 The sponsors, parents, child, or priest? \*  
 Be pleas'd to tell us, *Disputator*,  
 How you obey the great Creator:  
 Do you by *proxy* stand before him?  
 And by a *substitute* adore him?  
 Or does your worship all proceed  
 From your free choice, as your own deed?  
 Were you baptiz'd, if that were fact,  
 When eight days old, as your own act?  
 Did you the gospel then believe,  
 Its sacred rite by faith receive,  
 And dedicate yourself to God?  
 If so, 'tis wonderfully odd  
 You should forget those blissful days,  
 And walk so long in folly's ways!

If  
 \* We wish Mr. D. in his *next* treatise upon infant sprinkling, would inform us, *who* it is that obeys the command of Christ, when the infant is christened? Is it each, or one, or *neither* of the parties concerned? Mr. D. can tell how ignorant the Baptists are; they truly need his instruction in this matter.

If not, *who* then the Lord obey'd,  
 When you "a child of God" were made?  
 Or is there *no obedience due*  
 At all to this command from *you*?  
 But if there be, pray tell us *when*  
 You *did* or *will* perform it then?—  
 No more attempt, by slight of hand,  
 To turn the *gospel's* new command  
 Into a *ceremonial* rite,  
 And veil a truth divinely bright!

The males alone were circumcis'd;  
*Ergo*, let females be baptiz'd.

*Believers* now are Abra'm seed\*,  
 Who, from a *moral* bondage freed,

And

\* Letter, p. &c. 51, 52, 53, 54. Where Mr. *De Courcy* strangely confounds the natural infant-seed of believers, with the spiritual seed of Abraham, contrary to the express declaration of the apostle in Rom. 9. 7, 8. Neither because they are the seed of Abraham, are they all children.—That is, they which are the children of the flesh, these are not the children of God. Rom. 4. 16. Therefore it is of faith; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. Gal. 3. 26, and 29. For ye are all the children of God by faith in Christ Jesus, THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE. Can any thing be more evident, than that *believers* are the spiritual seed of Abraham? And that Mr. *De Courcy's* sentiments are involved with inexplicable difficulties and gross inconsistencies?

And ransom'd by their Saviour's blood,  
 Are join'd in covenant with God,  
 Which, for *themselves*, by faith they sign,  
 And share in blessings all divine;  
*Ergo*, their *infants* have a place  
 Within the covenant of grace,  
 (Which, from the dire effects of sin,  
 Saves the blest number found therein,)  
 And must receive its sign and seal,  
 E'er an internal change they feel,  
 Before a word they understand,  
 Or of the precept, or command;  
 'Though crowds of them, the truth to tell,  
 Both live and die, in league with hell.

Well done! my charming *Disputator*,  
 A most illustrious commentator!  
 How law and gospel, reason, fact,  
 Harmonious shine through all thy tract!

External blessings were bestow'd  
 In cov'nant, by their maker God,  
 On *Abra'm's natural* descendants;  
 (Know this, ye pious *Independents*!)  
*Ergo*, believers *natural* seed  
 Are all included in the deed,  
 In which is granted *saving grace*  
 To all, whose names have there a place.



The Lord doth promise full salvation  
 To all he calls, of every nation;  
*Ergo*, their babes are taken in, †  
 Although they live and die in sin.

Young babes are sav'd, we all believe;  
*Ergo*, they should this rite receive ‡,  
 Although *adults*, by faith divine,  
 Alone can answer its design.

Philosophy, quite sound and sage,  
 Abounds in *Disputator's* page:  
 We can't impart, as all confess,  
 More than what we ourselves possess;  
*Ergo*, unnumber'd parents may  
 To their young babes that grace convey,  
 Which they themselves possess no more,  
 Than paupers do a boundless store.  
 Before you do rantize another,  
 See, that the father or the mother,  
 (Pray, take my counsel, *Disputator*!)  
 Doth *truly* worship the Creator.  
 Unless some other good relation  
 Secures as well the child's salvation.

The infants of believers are,  
 'Till renovating grace they share,  
 Degenerate

† Letter, &c. p. 55.

‡ Letter, &c. p. 69, 70, 71.



Degenerate plants, corrupt and base,  
 Like all the rest of Adam's race;  
 Nor outward form, nor human art,  
 Can change their quality and heart;  
*Ergo*, this rite transplants them all,  
 From deserts ancient as the fall,  
 Into the garden of the Lord,  
 To flourish there,—like *Jonah's* gourd!  
 Where each remains a noxious weed,  
 And fades like *Jonah's* gourd, indeed,  
 Unless a kind almighty hand  
 Doth plant it in a richer land:  
 A dangerous cheat is this translation;—  
 The garden is a christen'd nation,  
 Where baneful heresies are found,  
 And hateful vices curse the ground:  
 A *Christian* name is all the host  
 Of holy things, the child can boast:  
 O! *Disputator*! cease, for shame,  
 To cheat it with a sacred name.  
 This evangelic institution,  
 Denoting our extreme pollution,  
 Belongs to those who first believe,  
 E'er they the gospel rite receive,  
 And is a fit external sign  
 Of inward purity divine;  
*Ergo*,

*Ergo*, the babe, to have a place  
Among the glorious sons of grace,  
And be regenerated then§,  
(Such are the strange mistakes of men!)  
Must have its sprinkled forehead cross,  
That the dear infant be not lost!  
Two sponsors, often young and wild,  
Not half so harmless as the child,  
Do vow and promise in its stead,  
(Such, *Disputator*, is thy creed!!!)  
*Three things*||, which God alone can do,  
Both for the child and sponsors too:  
'Tis true, they have a *rare* foundation,  
The holy infant's *regeneration*,

On

§ Answ. My Godfathers and Godmothers; wherein I  
was made a member of Christ, the child of God, and an  
inheritor of the kingdom of Heaven!!!

Church Catechism.

|| Quest. What did your Godfathers and Godmothers  
then for you?

Answ. They did promise and vow three things in my  
name: First, that I should renounce the devil and all his  
works, the pomps and vanity of this wicked world, and  
all the sinful lusts of the flesh. Secondly, that I should be-  
lieve all the articles of the Christian Faith. And thirdly,  
that I should keep God's holy will and commandments, and  
walk in the same all the days of my life.

Church Catechism.

Pray Mr. D. do the Godfathers and Godmothers *keep*  
those excellent promises? This is *Alma Mater* divinity!

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On which to stand, while they engage,  
 That, when the babe becomes of age,  
 He shall most certainly believe  
 The creed, that hangs upon their sleeve,—  
 Renounce the devil and his deeds,—  
 Expel each ravenous lust, that feeds  
 Upon the vitals of the youth,—  
 And ever tread the paths of truth;  
 And thus compleat the *child's* salvation,  
 While *they*, perhaps, receive damnation!

No man can heavenly bliss obtain,  
 Except he first be born again\* :  
 By nature all are sinful flesh,  
 And must by grace be form'd afresh ;  
*Ergo*, believers infant seed  
 Are from the dread pollution freed,  
 Their parents purity partake,  
 And share salvation for their sake ;  
 But lest their piety should not do,  
 'Tis needful they be christen'd too.  
 Pray, *Disputator*, tell us plainly,  
 Since each you seem to count'nance mainly,  
 Which doth effect the child's salvation,  
 Its lasting covenant relation

To

\* John 3, 3. Except a man be born again, he cannot see  
 the kingdom of God.

To pious parents, or its christening?  
 That we may understand your reasoning :  
 And is it jointly, or apart,  
 These noble things renew its heart ?  
 Inform us, likewise, was *your* child,  
 Like *Pagan* infants, e'er defil'd ?  
 Or was it fashion'd pure and holy,  
 In your diviner image solely ?  
 Pray, doth your babe inherit grace,  
*Before* 'tis sprinkled on the face ?  
 Or is it that enchanting deed,  
 That makes your child a holy seed ?  
 Doth sprinkling put the infant in  
 The cov'nant, that removes its sin ?  
 Or is it in that happy state,  
 Before you wet its tender pate ?  
 Why don't you, likewise, ever keep  
 Your wandering lambs among the sheep,  
 And under the chief Shepherd's rod,  
 Since "*you could make them sons of God ?*"

Must *both* the parents be believers,  
 Before their babes can be receivers  
 Of this new rite ? give your advice,  
 Or will the faith of *one* suffice ?  
 Say, is there likewise any need  
 That he or she believe *indeed* ?

Or

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Or only bear the christian name,  
 And vital godliness disclaim ?  
 Are the young babes of *such* professors,  
 Through their *sham* faith, the rich possessors  
 Of those great blessings, vast and rare !  
 Which *true* believers infants share ?  
 If not ; I doubt the covenant stock  
 Of hundreds of your infant flock,  
 Is piteous small ;—for *you* can tell  
 What wicked folk in *Salop* dwell †.

We should be vastly glad to find  
 In your next volume, of what kind  
 Those *special* privileges ‡ are,  
 Your sprinkled infants richly share,  
 Beyond what *our* young babes' might claim,  
 That we may too enjoy the same :  
 Inform us, whence those blessings rise ;  
 What their duration, number, size ;  
 And tell us how your infants come  
 To be possess'd of such a sum ;

C

And

† See the sad account Mr. *De-Courcy* gives of even the  
 "*professing*" part of the inhabitants of *Salop*, Letter, &c. p.  
 146. Am really sorry that *he himself* should be so much in-  
 fected with the same *malign* spirit, which he so loudly com-  
 plains of, as prevailing in that town. Query, Who is the  
 principal sower of " the seeds of dissension between intimate  
 friends," in that place ?

‡ Letter, &c. p. 47, 48,



And how they lose it all, in time ;  
Is't by their own or parents crime ?

The christen'd infant's regeneration,—  
Its happy covenant relation  
With God, as *Disputator* saith,  
Well founded on the *parents* faith,—  
The covenant too, its seal and sign,  
Are *sounds*† that chime exceeding fine :  
But where's the *substance* to be found § ?  
In *Disputator's* brain profound ;  
Where likewise the rich infant's field  
Of privileges, lies *conceal'd*.

Thus, the young babe abounds in grace ;  
But, as it grows, its stores decrease,  
'Till, by degrees, its blest relation  
To Abra'm, and its regeneration,  
With every other covenant-good,  
Are sunk in sin's tremendous flood !

There's no command, it must be own'd,  
For sprinkling infants, to be found || ;  
*Ergo*, we warmly must maintain it,  
Though Jesus Christ doth not ordain it.

True,

† Letter, &c. p. 65, 66.

§ Letter, &c. p. 39.

|| Letter, &c. p. 46, 47.

True, infant sprinkling, 'tis confess'd,  
 Is not in sacred writ express'd\*;  
*Ergo*, in *Disputator's* fight,  
 It is an "apostolic rite†,"  
 And is a plain command of Christ,  
 "Which we do mutilate," saith the *Priest*:  
 That is, according to his stricture,  
 It *is*, and *is not*, found in scripture.

This emblem of our regeneration,  
 Is not essential to salvation;  
 'Tis Christ's command, our Lord supreme,  
 Which all his followers should esteem,  
 And keep, like every other part  
 Of his new law, with all the heart;  
*Ergo*, 'tis needless, nay 'tis wrong,  
 Or with the pen, or with the tongue,  
 E'er to defend it as a duty,  
 Replete with joy‡, adorn'd with beauty;  
 And how much worse it must be still,  
 This righteous precept to fulfil!

C 2

When.

\* Letter, &c. p. 72. "It is true *express* mention is made only of these," *adult*-baptisms. "But would you infer from thence, that *children* were never baptized?" Yes, *Mr. De Courcy*! we *will* infer it; and will ask you. "But would you infer from thence, that *bells* were never baptized?" Here is rare *logic* for you!

† Rejoinder, p. 22.

‡ Letter to a Baptist-Minister, page 13. Rejoinder p. 110.

When early heresies obtain'd,  
 And sacred truth was greatly stain'd,  
 Some of the *fathers* strangely thought,  
 (An error since to *England* brought,)  
 None of the *clinics*\* could be sav'd,  
 Unless they were with water lav'd,  
 And, by degrees, began to do,  
 The same good deed for infants too ;  
 Which, among other innovations,  
 Soon overspread extensive nations ;  
 And holy, good and learned men  
 Have countenanc'd it with their pen ;  
*Ergo*, it *must* be surely right,  
 And should be propt with all our might,  
 Although our universal Lord  
 Hath not enjoin'd it in his word.

The

\* A term applied by some church historians to those among the ancients, who received baptism on their death-bed.—It was the doctrine of many of the fathers, that baptism absolutely washed away all previous sins, and that there was no atonement for sins committed after baptism. On this account, many deferred that sacrament till they were arrived at the last stage of life, and were pretty safe from the danger of sinning any more : and such were called *Clinici*. See Cham. Dict.

The mistaking of the meaning of Christ's words, " Except a man be born of water and of the spirit, he cannot enter into the kingdom of God," John 3. 5. most probably gave rise to this error, as well as to infant baptism.

The point in *Disputator's* sections,  
 Is gain'd by numbers, like elections :  
 The *crowd*, it cannot be denied,  
 Have truth and reason on their side ;  
 And Christ's own word is not, it seems,  
 So safe a guide, as good mens dreams.  
 Amazing *Bostwick*, vastly great !  
 Shall make the *dippers* troop retreat,  
 Nay! quite subdue their trembling host,  
 And be our everlasting boast!  
 Look at his *sword* !—how keen ! how strong !  
 “ *If they are right, we must be wrong† :*”

How dreadfully *this blade* must wound,  
 And hew ten thousand to the ground !

The rite, for which the Priest contends,  
 And with more forms devoutly blends,  
 Is very ancient, you must know ;

*Ergo*, 'tis *right*, it *must* be so :

Like antique paintings in their prime,  
 'Tis much improv'd by length of time.

'Twas at the glorious reformation,  
 The Baptists rose within the nation ;  
 Though, first of all, with Christ they sprung,  
*Ergo*, they're ignorant and young.

C 3

The

† See Mr. *Bostwick's* futile arguments for infant baptism  
 so wonderfully extolled, and quoted by Mr. D. Letter, &c  
 p. 36, 37, 38, 39.

The learned *Vicar* needs be told,  
 His Mother church is not so old.  
 The great *historian*, wise *logician*,  
 Sound *protestant*, and soul-*physician*,  
 Among them share, to each his part,  
 A world of sense, as well as art.  
 The rapid *traveller* could not call  
 Where any *Baptists* liv'd at all,  
 From *Jordan's* banks, to *Munster's* plain,  
 Where *German* ranters fix'd a stain  
 Upon the name, which his fierce page  
 Exhibits to the present age,  
 (Above two hundred years apart,)  
 In horrid forms, with cruel art\*.

He

\* Letter, &c. p. 34. "Whatever *other* advantages the *Anabaptists* may have on their side, they certainly have not that of *antiquity*, for we hear nothing considerable of them till about the year 1517. Their origin was mean; their principles were corrupt; their morals depraved; and their dissent from the reformed churches was then deemed heretical. Besides the vicious tendency of their principles, and the scandalous nature of their lives, they were *fanatics* in the highest degree."—Then follows an account of their enthusiasm and rebellion. Such is Mr. *De Courcy's* generous and rational manner of writing against the *Baptists*! I pray God not to lay to his charge, the sin of *hating his brother*, and of *bearing false witness*.



He squintst, indeed, at *Piedmont*†,  
 But dares not face it's noble front ;  
 And while his eyes its practice trace,  
 A secret blush steals on his face.

He shakes the urn of poor *Servetus*§,  
 And whirls his ashes to defeat us :  
 He should have left his dust entire,  
 Which had been purified by fire.

Scripture *forbids* us in no place,  
 To sprinkle infants on the face\* ;  
 (Nor yet to give them bread and wine,) *Ergo*,  
 this rite must be divine :  
 And, *Ergo*, we may, quite as well,  
 Religiously baptize a bell.

“ But 'tis an apostolick rite,”  
 (Only the proof hides out of sight :)  
*Believers Baptism* we withstand,  
 As opposite to Christ's command ;

C 4

But

† Letter, &c. p. 112.

‡ Where Baptists dwelt for several centuries, long before the reformation by *Luther* and *Calvin*.

§ *Servetus*, who was cruelly burnt at Geneva for heresy, Mr. *De Courcy* intimates was a Baptist, in order to throw an odium upon that denomination of Christians. See p. 35, 36. Letter, &c. Mr. D. calls “ *Servetus* the glory of the *Anabaptists*.”

\* Rejoinder, p. 88.

† Rejoinder, p. 22.

But *Infant sprinkling* we maintain,  
 For 'tis reveal'd exceeding plain:  
 One must be wrong, both † can't be right,  
 The latter shines amazing bright ;

*Ergo*, the *Anabaptists* name  
 We load with ridicule and shame,  
 That all our children may, betime,  
 Despise the tribe, and hate their crime.

The sacred writings plainly show,  
 Who were baptiz'd, and *why*, and *how* ;  
*Ergo*, to change the rite throughout,  
 Subject and mode, we go about,  
 In quest of proofs, to parts remote,  
 And bring home loads, not worth a groat,  
 Procur'd of Pagans, Popes and Jews,  
 With mighty pains, and noble views.

Some worthy men of *each* persuasion,  
 The truest subjects in the nation,  
 Much disapprove of every measure,  
 That sacrifices blood and treasure ;  
 While many *Baptists* entertain  
 Quite different thoughts, each side the main ;  
*Ergo*, he lifts his " seven-fold shield,"  
 To make these ranting rebels yield,

To

† One Lord, one faith, one baptism. Eph. 4. 5.

To his fierce pen, their clearest reason;  
 If not, he'll call out "TREASON! TREASON!"

The lowly *Priest*, as all may see,  
 Professes in a high degree,  
 Sweet candor, charity and love,  
 And thus assumes the harmless dove;  
*Ergo*, some pers'nal strife that rends  
 A few *Salopian Baptist* friends,  
 His candid pages wide proclaim\*,  
 That all the world may hate the name.

"Mad *John of Leyden* is the spring†  
 From whence, it seems, the *Baptists* bring  
 Their muddy tenet,"—not the scripture;  
*Ergo*, they are the *Ranter's* picture.

It were unkind, unjust and base,  
 Their name and practice to disgrace,  
 To tell our *Pedobaptist* friends,  
 (Whose shining piety transcends  
 Their neighbours knowledge, faith and zeal,)  
 What sins and heresies prevail

Among

§ Mr. *De Courcy*, the more effectually to expose the *Baptists*, has the illiberality to introduce into his treatise the present political disputes relative to *America*; tho' it is a fact known to all the world, that the *Baptists* are as much divided in their political sentiments, as the *Pedobaptists*. See Letter, &c. 115.

\* Rejoinder, p. 26, and 284.

† Letter, &c. p. 38.

Among some *Pedobaptists* still,  
 And this, with other nations, fill;  
 Or, on our harmless brethren, cast  
 The foul reproach of ages past,  
 When massacres and murders spread  
 The world, with tyranny and dread;  
*Ergo*, 'tis noble, just and kind  
 In the mild *Priest*, to rake and find,  
 And loudly sound, unnumber'd times,  
 The *German ranters* ancient crimes.† !

Ah,

† Must not Mr. *De Courcy* blush with shame and remorse, when cool reason shall take place of furious passion, to think how he has invidiously endeavoured to throw the blackest odium upon the Baptists and their cause, by repeatedly exhibiting the ancient *German Ranters* as the first *Baptists*, with whom, he must know in his own conscience, the *Baptists* of the present day, have no more connection, than he has with the *Pedobaptists* who persecuted the reformers,—who burnt the martyrs,—who destroyed and beheaded king *Charles*,—who massacred the protestants in France and Ireland,—who have, from time to time, been executed for the most horrid villanies,—and who, throughout Christendom, plunge themselves in the grossest vices? And must he not, by such glaring illiberality and wretched sophistry, have degraded his character as the christian, the minister, and the gentleman, in the esteem of every judicious and impartial reader? —Mr. D. must know, that the former *German* enthusiasts were *Pedobaptists* as well as *Baptists*: But, what in the name of common sense, have the heresies and crimes of those deluded people to do with the arguments respecting baptism? And is it becoming a minister of the everlasting gospel, to

Ah, how these mighty weapons wound,  
And lay us breathless on the ground!  
Stennett, and Gale! and Gill! and all!  
How vast, how terrible your fall!

The *Baptists* faithfully submit,  
Their mind, alone, to sacred writ,  
And conscientiously obey  
The Saviour, in a *gospel* way;  
But love good men, of every name,  
Though their belief be not the same;  
Ergo, the *Priest*, with dreadful rage,  
Shoots at them, from his roaring page,  
Hot thunderbolts of horrid names,  
And their bad deeds aloud proclaims:  
Down! down! the "*Anabaptists*" fall!  
The "*Dippers, Bigots, Rump*," and all  
The *Ranters* lie among the dead,  
With *John of Leyden* at their head!

How

support his cause with investives and slander? He might affirm, with just as much reason and candor, that all the apostles were traitors, because Judas was one. See his Letter, &c. p. 34, 35, 38, 40, 113, 115, 123, and Rejoinder, p. 12, 113, 128.

§ It is fact that many of the *Baptists* greatly disapproved of Oliver Cromwell and his usurped government, and that he himself as well as his chief supporters were *Pedobaptists*: and yet Mr. *De Courcy* would make his readers believe, that the *Baptists* were at the head of the usurpation, and that they



How brightly doth his *learning* shine;  
 With peerless beams, in every line!  
*Oxford* and *Cambridge*! boast no more  
 Of your vast literary store!  
 Ye sons of science! all repair  
 To *SALOP*, and be tutor'd there:  
*There! there!* (excuse my interjection,  
 O! *THERE* learn greek: in full perfection:  
*There* learn the meaning of *baptizo*,  
 That 'tis to *sprinkle*, and *it is so*;  
 For *Disputator* doth assert it;  
 Ye critics, dare not controvert it!  
 Ye Doctors! *Whitby*, *Hammond*, *Barrow*,  
 Your skill in greek, how very narrow!  
 Ye Prelates! *Tillotson* and *Hoadley*\*,  
 And hundreds more, how very oddly

are still friends to the "GOOD OLD CAUSE", (as he expresses it in capitals) or of civil and ecclesiastical anarchy. Is not such a method of opposing believers baptism, and of vilifying an inoffensive and loyal denomination of Christians, shamefully unjust and cruel? We appeal to all reasonable and candid *Pedobaptists*. See Letter, &c. 114, 115. Rejoinder, p. 112.

\* All these learned Divines of the Church of England, and a great many more that might be mentioned, have maintained, that the ancient scriptural and right mode of baptism is *immersion*. I wonder, whether Mr. *De Courcy*, like other men, is capable of *blushing* or no!

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\* Dipping is  
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It must appear, that *you* should miss  
 The sense of such a word as this !  
 Shame that a *priest* so learn'd as he,  
 Should be without a double D !  
 He should have likewise advertis'd,  
 What *special part* should be rhantz'd,  
 To signify abundant grace,  
 The foot, the hand, the neck, or face.

But O, how well in history read !  
 There's not his match alive or dead.  
 He ancient *fonts* !\* proclaim his praise,  
 Where babes were *dip't*, in former days :  
 And thou, O *Alma Mater* ! found,  
 Thy sons proficiency around,  
 And diffidence and modest mien ;  
 In all he says so plainly seen !  
 Long had he view'd thee, to his grief,

But in thy practice and belief ;  
 At length his jostled zeal awakes,  
 To rectify thy grand mistakes,  
 In dipping infants in the font ;  
 Till *Liza's* reign, as an affront  
 To Christ's example in the stream,  
 And in enjoining now the same

Upon

\* *Dipping* is the mode of baptism established by law in the Church of England, and was formerly practised by that Church, of which the *fonts* in the churches are still a standing proof.

Upon the priest, unless the child,  
 From weakness, needs a course more mild.\*  
 Good Mother Church! what ail'd thy *seers*,  
 To keep thee *blind* so many years,  
 And, by so dangerous an error,  
 Cause tender mothers grievous terror?  
 Hail thou the day, or rather *night*,  
 That bless'd thine eyes with such a light,  
 To guide thy infant offspring by  
 The yawning font, both safe and dry.  
 How *Disputator's* learned pages  
 Shine with accounts of early ages,  
 When *Catechumens*, newly vers'd  
 In Christian doctrines, were immers'd  
 In the *Baptistery*, and were seen  
 Dress'd in apparel, white and clean!  
 And how impartial his relation  
 Of different modes in every nation!  
 How *Rome*, before her vile perversion,  
 Baptiz'd her converts by immersion,  
 As well as *christendom* around,  
 Till veil'd with ignorance profound!

\* The priest shall dip the child in the water, if the god-  
 fathers and godmothers shall certify him, that the child  
 may well endure it. *Public Baptism.*

How well Mr. *De Courcy's* sentiments and practice cor-  
 respond with the injunction of his mother church!

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In *modesty*, young *Disputator*,  
 It must be own'd by each spectator,  
 Doth most amazingly excel  
 All writers that in *Britain* dwell.  
 What vast profound respect he pays  
 To good divines, in all he says!  
 What candor shines, through every page,  
 T'ward men of piety and age!  
 How diffident, and O, how free  
 From vulgar positivity!  
 How gentle, delicate and meek  
 The style, in which his pages speak  
 Of authors eminently great,  
 And uppermost in learning's seat!  
 How decent, pretty and genteel  
 In the *young Priest*; with all his zeal,  
 To treat with proud contemptuous sneers,  
 Men of superior worth and years!  
 Nor only *Baptists*, good and learned,  
 As may be easily discerned,  
 That *Disputator*, meek as *Moses*,  
 Vainly and tacitly exposes,  
 As wild fanatics, dunces, fools,  
 Slaves of base self, or princes tools;  
 No; vicars, rectors, canons, proctors,  
 And bishops too, great reverend doctors,  
 Were:

Were in the dark, till this huge light  
Shone forth superlatively bright !

Some good advice to my young friend,  
For this he *needs*, and I shall end.

Pray, for the future, *Disputator*,  
Write to the praise of your Creator,  
And to the *world* some service render,  
Besides the *printer* and the *vender*.

No more employ your gliding pen,  
To varnish the mistakes of men ;  
Nor let your shining zeal again,  
Be sullied with tradition's stain.

Do take the *bible* in your hand,  
*There* read and learn your Lord's command,  
( 'Tis plain and easy to the wise, )  
And *whom*, and *how*, you should baptize :  
*There*, not a single hint or ground,  
For *sprinkling infants*, can be found : \*  
Tradition, prejudice, mistake,  
And human wit luxuriant, make

Unnumber'd

\* Let Mr. *De Courcy* produce but *one* scripture precept or precedent for baptizing infants, and we will readily give up the point.—Had this practice been known to the apostles, as coming in the room of circumcision, it is truly astonishing that they did not mention such a substitution, in answer to those who said, " Except ye be circumcised after the manner of Moses ye cannot be saved." *Acts* xv. 1. Whereas they only made a decree. ver. 19, 28.

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Unnumber'd Christians think it right,  
And for it plead, with all their might.

Diveſt yourſelf of prepoſſeſſion ;  
Act worthy of your high profeſſion :  
Be not a ſlave to human forms,  
And pleaſe your God, not fellow worms.

Dread to oppoſe the word divine,  
And blot out each unhallowed line,  
That in your trifling page appears,  
With pious penitential tears.  
Beneath your feet, no longer trample  
Your Savior's precept and example :  
Nor dare to wanton, like a fool  
That ſports around a dangerous tool,  
With the great God's two-edged ſword,  
Leſt your ſoul bleed beneath his word.

Don't mock, like ſome profane blaſphemer,  
The "*watery grave*"\* of the Redeemer :  
Yes ! He was plung'd in *Jordan's* flood,  
In grief, in ſufferings, and in blood :  
And " don't *you* know that ſolemn word,  
" That we are buried with the Lord,

D

Baptiz'd

\* Letter, &c. page 30. 138. " Only take care the  
"*watery grave*" does not give you *cold*." Rejoinder, p. 49.

" Blessed bathing bout !" Who would imagine from this  
expreſſion, that Mr. *De Courcy* is a ſerious Miniſter of the  
goſpel ? Blessed Jeſus ! how art thou wounded in the houſe  
of thy friends !

" Baptiz'd into his death, and then

" Put off the body of our sin ?" \*

Misrepresent, revile and jeer,

No more the humble, true, sincere,

And willing followers of the Lamb,

Who feel his love, adore his name,

For treading in *his* steps alone,

Though *you* another guide should own.

Don't you the Son of "*Alma Mater*," †

Plunge us in fire, though not in water,

Whither your favourite brethren sent,

Poor *George Van Pare* and *Joan of Kent*. ‡

Be not so wonderfully furious

Against a mode, no ways injurious :

Prop not your feeble cause with slander,

Nor, through the world, for scandal wander.

Suppress, or rather, quite expel

The pride and spleen, that seem to swell

Within your agitated breast,

And let your raging spirit rest.

You shine in grandeur, pomp and power,

And worldly wealth ; enjoy your store :

While

\* Watts's Hymns. Book I. Hymn 122. Stanza 1.

† Letter, &c. p. 31.

‡ Two Baptists that were burnt through the influence of *Cranmer*.

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While we, for conscience sake, forego  
 A thousand pleasing things below ;—  
 Endure reproaches, scoffs and shame,  
 For our Redeemer's precious name ;—  
 His slighted institution own ;—  
 And glory in his cross alone.  
 Pray, of our birthright don't deprive us ;  
 To superstition do not drive us :  
 Pray, let us speak, and think, and act,  
 As moral agents, and, in fact,  
 As *British* subjects, who may dare  
 Their harmless sentiments declare.  
 Leave us *one* gift ; (take all beside,)  
 The *Holy Bible* for our guide.

On this *stale* subject write no more,  
 Lest *others* of your sheep go o'er,  
 Through *Jordan's* streams, for better keep,  
 Among the great Emanuel's sheep :  
 But should you, thinking to be gainer,  
 Continue still a *paper stainer*,  
 Deal not in sophistry and sound ;  
 On solid truth your reasons ground :  
 Veil not the sacred text, so plain,  
 With the dark mist of your own brain.  
 Exhibit sense to public view ;  
 Others have eyes, as well as you.

Dare

Dare not oppose, with hasty tracts,  
 Truth, history, reason, scripture, facts;  
 Nor change, diminish, nor enlarge,  
 The word of God, ('tis his own charge)  
 Nor offer strange unhallowed fire,  
 Lest you provoke his awful ire.  
 Adhere to *truth* in all you write,  
 As in the great JEHOVAH's fight.

Aware of base designs, attend  
 To all your motives, aims and end;  
 And, jealous of remaining sin,  
 Take heed that all be right within:  
 'Tis not in wise men that we find,  
 A restless, proud, indignant mind.  
 Your flaming page can ne'er refine,  
 And make your human rite divine:  
 Your art and fire can only grace,  
 Or alter superstition's face,  
 And new adorn its tottering head;  
 The darling idol still is dead.

Remember, e'er you rave agen  
 Against sincere and pious men,  
 And ridicule a gospel rite,  
 That God peruses all you write.

23 JY 69  
 THE END.

